



St. Cecilia Chamber Choir

Linda Blanchard, Conductor Sean Fleming, Organist

2012
Ceremony
of
Lessons
and
Carols

Friday, December 7th, 7:30 p.m.
Second Congregational Church, Newcastle

Saturday, December 8th, 4:00 p.m.
Bowdoin College Chapel, Brunswick

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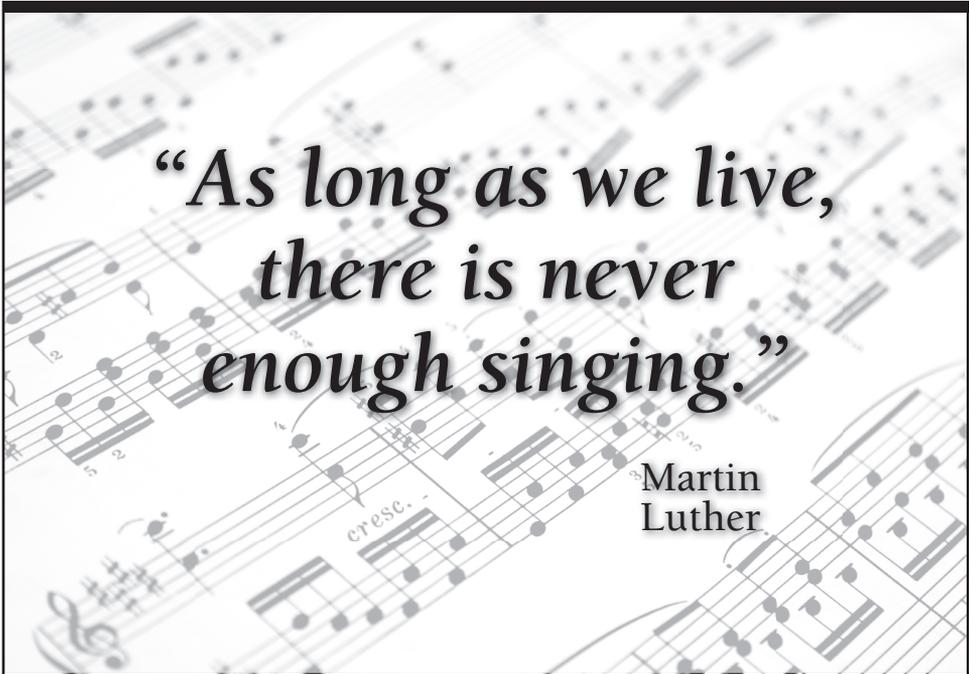
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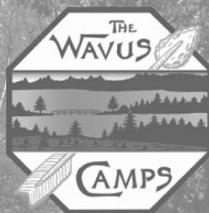
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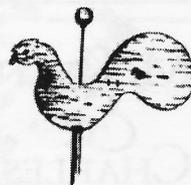
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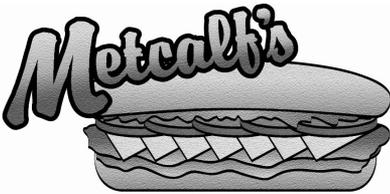


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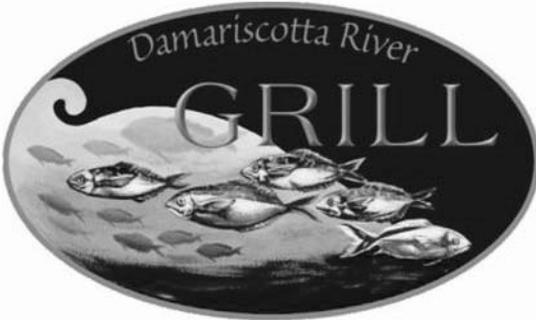
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St. Cecilia Chamber Choir

Linda Blanchard, Director

Ceremony of Lesson and Carols

Featuring Benji and Phoebe Pugh

Friday, December 7, 2012

Second Congregational Church, Newcastle

Saturday, December 8, 2012

Bowdoin College Chapel, Brunswick

Reading: Book of John

Carol: **Once in Royal David's City** arr. Sir David Willcocks (b. 1919)
Benji Pugh, treble

Reading: Book of Isaiah

Carol: **People, Look East** Richard Francis (b. 1969)

Carol: **Jesus Christ the Apple Tree** Elizabeth Poston (1905-1987)
Jacqueline Merritt, soprano

Reading: Book of Isaiah

Carol: **There is No Rose** Alan Smith
Mary Benner, soprano

Reading: Book of Luke

Carol: **Angelus Ad Virginem** anon. Medieval
Del Merritt, tenor; Peter Asche, bass

Reading: Book of Luke

Carol: **Away in a Manger** Kirkpatrick, arr. David Hill (b. 1957)
Benji and Phoebe Pugh, trebles

Carol: **This Day Christ Was Born** William Byrd (c. 1540-1623)

Reading: Book of Luke

Carol: **Hark! The Herald Angels Sing** arr. Willcocks

Intermission

Carol: **Wassail Carol** William Mathias (1934-1992)

Reading: From "Ceremonies for Christmas," by Robert Herrick

Carol: **Good King Wenceslas** Melody from *Piae Cantiones* (1582)
arr. Bob Chilcott (b. 1955)

Carol: **Joys Seven** English trad., arr. Stephen Cleobury (b. 1948)
Phoebe Pugh, soprano

Reading: "No Small Wonder," by Paul Wigmore

Carol: **No Small Wonder** Paul Edwards (b. 1955)

Carol: **A Patre Unigenitus** Carl Rutti (b. 1949)

Reading: from "Christmas in Maine," by Robert Peter Tristram Coffin

Carol: **In Dulci Jubilo** Old German carol, arr. Chilcott

Carol: **O Come All Ye Faithful** arr. Willcocks

Reading: from Hamlet, Act I, Scene I, by William Shakespeare

Carol: **Silent Night** Franz Gruber (1787-1863)
Benji and Phoebe Pugh, trebles

PROGRAM NOTES

compiled by Stephen J. White

1 **“Once In Royal David’s City”** was originally written as a poem by Cecil Frances Alexander. It was first published in 1848 and a year later the English organist Henry John Gauntlett set it to music. Cecil Alexander is also remembered for her hymn *All Things Bright and Beautiful*. Since 1919, the Festival of Nine Lessons and Carols at the King’s College Chapel Cambridge has begun its Christmas Eve service, with Dr Arthur Henry Mann’s arrangement of “Once in Royal David’s City.”

2 **“People, look East”**: The words for this Advent hymn were written by Eleanor Farjeon in 1928. Farjeon also penned “Morning Has Broken.” The hymn is about preparation and each verse of this hymn personifies Love: Guest, Rose, Bird, Star, Lord. Love is on the way, Love is coming and so the one who will be receiving Love must prepare accordingly. This setting was written by Bowdoin graduate and mid-coast resident, Richard Francis, who teaches and works as a freelance cellist and recording engineer. It was commissioned for the St. Andrew’s Church (Newcastle) Senior Choir in 2001.

3 **“Jesus Christ the Apple Tree”** is a poem, presumably intended for use as a carol, written by an unknown author in the 18th century. It has been set to music by a number of composers, including Elizabeth Poston (1905–1987), composer of our setting. The poem may be an allusion to the apple tree in Song of Solomon 2:3 which may be interpreted as a metaphor representing Christ, and to Jesus’ use of the image of a tree in several parables. Apple trees were commonly grown in early New England and there was an old English tradition of wassailing or wishing health to apple trees on Christmas Eve. Another motivation of the song may have been to “chistianize” old English winter songs used in wassailing the apple orchards -- pouring out libations or engaging in similar ceremonies to seek fertility of the trees.

4 The rose as a symbol for the Virgin Mary appears again and again in medieval English poetry and songs. This carol *“Ther is no rose of swych vertu”* (**There is no rose of such virtue**) which compares her to a rose, dates from about 1420, and is very typical of the genre. Alan Smith provides a lush, floating, contemporary setting to this traditional text.

5 **“Angelus ad Virginem”** (or its English title, *Gabriel, From Heven King Was To The Maide Sende*) was a popular medieval carol, whose text is a poetic version of the angelic greeting to Mary at her Annunciation (Luke 1:26-38). Probably Franciscan in origin, it was brought to Britain by French friars in the 13th century. It is said to have originally consisted of 27 stanzas, each beginning with the consecutive letter of the alphabet.

6 **“Away in a Manger”** was originally published in 1885. Its publication was in a Lutheran Sunday school book and this created the misconception that the lyrics were written by Martin Luther. The author is unknown. The music was composed by William J. Kirkpatrick in 1895. Our setting was arranged by contemporary composer David Hill.

7 Among the many types of vocal pieces represented in William Byrd’s final, 1611 publication *Psalms, Songs, and Sonnets* are two six-voice “carolls” that represent very well Byrd’s final, fully mature musical style. Of these two works, the Christmas carol: **“This day Christ was born,”** really just an English setting of the well-known *Hodie Christus natus est* text, stands out as a particularly fine example. Here is an ensemble piece in which all six voices are of vital importance to the whole and carry a nearly equal weight in the presentation of the text.

8 The Christmas carol, **“Hark the herald angels sing,”** was written in 1739 by Anglican priest Charles Wesley, brother of fellow Anglican John Wesley (who with his brother became leaders of the “Methodist” or evangelical revival which after their deaths separated from the Anglican Church). A century later Felix Mendelssohn (1809-1847) composed a cantata to commemorate Johann Gutenberg’s invention of the printing press. English musician William H. Cummings adapted Mendelssohn’s music to fit Wesley’s lyrics.

9 The **“Wassail Carol,”** unlike other Christmas carols, does not celebrate the nativity but rather celebrates the New Year! “Wassail” is an old English word for a toast similar to “Good Health” and the wassail is the spiced or mulled wine or ale used for the toast. The author of the lyrics and composer of the music are unknown but the tradition of going wassailing dates back to 12th century England.

10 **“Good King Wenceslas”** is a popular Christmas carol that tells a story of Wenceslas braving harsh winter weather to give alms to a poor peasant on the Feast of Stephen (December 26). During the journey, his page is about to give up the struggle against the cold, but is enabled to continue by following the king’s footprints, through the deep snow. The legend is based on the life of the historical Czech St. Wenceslaus (907–935). In 1853, English hymnwriter John Mason Neale wrote the lyrics in collaboration with Thomas Helmore. Neale’s lyrics were set to a tune based on a 13th century spring carol *“Tempus adest floridum”* (“The time is near for flowering”) first published in 1582.

11 **“Joys Seven”**: “The Seven Joys of Mary” is a traditional carol about Mary’s happiness at moments in the life of Jesus, probably inspired by the trope of the *Seven Joys of the Virgin* in the devotional literature and art of Medieval Europe. Though not traditionally associated with Christmas, it has become so in the modern era. The arranger of this carol, Stephen Cleobury, is an English organist and conductor who was organ scholar at St John’s College, Cambridge and sub-

organist of Westminster Abbey before becoming Master of Music at Westminster Cathedral in 1979. In 1982 he took up the position of Director of Music for the Choir of King's College, Cambridge, where he also teaches music.

12 **“No Small Wonder”**: English composer, Paul Edwards, is a prolific composer with about 150 hymn tunes and a large number of anthems to his credit. The carol, *No Small Wonder*, written in 1983 to words by Paul Wigmore, first appeared in 1986 and was recorded by Canterbury Cathedral Choir and subsequently heard in the famous Nine Lessons and Carols service broadcast on BBC by the Choir of King's College, Cambridge in 2000.

13 **“A Patre Unigenitus”**: this 15th century text for the Feast of the Epiphany which commemorates the visit of the Magi, has been adapted and translated by Hugh Keyte and Andrew Parrott. The music is by contemporary Swiss composer, Carl Rütli who teaches at the Zürich Conservatoire. Rütli's music blends the English choral tradition with other genres including jazz and blues. As with several other carols included in this concert, this is a “macaronic” carol, referring to a text that uses a mixture of languages, sometimes including bilingual puns. The original Latin text was an “abecedarian” hymn, one that begins with the letter A, and each verse following begins with the next letter of the alphabet.

14 **“In dulci jubilo”** (“In sweet rejoicing”) is a traditional Christmas carol. In its original setting, the carol is a macaronic text of German and Latin dating from the Middle Ages. Subsequent translations into English, such as J.M. Neale's arrangement “Good Christian Men, Rejoice” have increased its popularity, and Robert Pearsall's 1837 macaronic translation (Latin and English) is a mainstay of the Christmas Nine Lessons and Carols repertoire. J.S. Bach's chorale prelude based on this tune (BWV 729) is also a traditional postlude for Christmas.

15 **“O come, all ye faithful”**: The complex origins of both the words and tune of this universally loved hymn for Christmas lie in English Catholic circles in the 1740s. The composer is unknown, but it survives in several manuscripts copied by John Francis Wade and published in 1782. The original 15th century Latin hymn tune, *Adeste fideles*, has been translated by Frederick Oakeley and W.T. Brooke and others, and expanded to eight verses. It has since been translated into many languages. Our arrangement is by 92 year-old British composer Sir David Willcocks, probably best known as Director of Music at King's College, Cambridge, England, from 1957 to 1974.

16 **“Silent night”**: The origin of Silent Night was a poem written in 1816 by an Austrian priest, Joseph Mohr. Tradition holds that on Christmas Eve in 1818 in the small alpine village of Oberndorf the organ at St. Nicholas Church had broken. Mohr gave the poem (*Stille Nacht*) to his friend Franz Xavier Gruber who composed the melody simply to be accompanied by guitar. In 1859, John Freeman Young, Bishop of the Episcopal Diocese of Florida, published the English translation that is most frequently sung today. The carol has been translated into at least 140 languages.

Texts and Translations

Reading: **Book of John**

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

— John 1: 1-5

Carol: Once in Royal David's City

Once in royal David's city stood a lowly cattle shed,
Where a mother laid her baby in a manger for his bed:
Mary was that mother mild,
Jesus Christ her little child.

He came down to earth from heaven, Who is God and Lord of all,
And his shelter was a stable, and his cradle was a stall;
With the poor and mean and lowly,
Lived on earth our Saviour holy.

Not in that poor lowly stable with the oxen standing round,
We shall see him but in heaven,
Where his saints his throne surround;
Christ revealed to faithful eye, set at God's right hand on high.

— Cecil Frances Alexander (1818-1895)



Reading: **Book of Isaiah**

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord.

— Isaiah 2: 2, 4

Carol: People, Look East

People, look East, the time is near
Of the crowning of the year.
Make your house fair as you are able,
Trim the hearth and set the table.
People, look East, and sing today;
Love, the Guest is on the way.

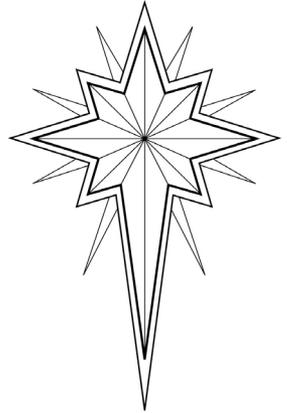
Furrows, be glad, though earth is bare,
One more seed is planted there:
Give up your strength the seed to nourish,
That in course the flower may flourish.
People, look East, and sing today:
Love, the Rose is on the way.

Bird, though ye long have ceased to build,
Guard the nest that must be filled.
Even the hour when wings are frozen
He for fledgling time has chosen.
People, look East, and sing today.
Love, the Bird, is on the way.

Stars, keep the watch. When night is dim
One more light the bowl shall brim,
Shining beyond the frosty weather,
Bright as sun and moon together.
People, look East, and sing today.
Love, the Star is on the way.

Angels, announce to man and beast
Him who cometh from the East.
Set every peak and valley humming
With the word, the Lord is coming.
People, look East, and sing today:
Love, the Lord is on the way.

— Eleanor Fargeon (1881-1965)



Carol: Jesus Christ the Apple Tree

The tree of life my soul hath seen
Laden with fruit and always green
The trees of nature fruitless be
Compared with Christ the apple tree.

His beauty doth all things excel
By faith I know but ne'er can tell
The glory which I now can see
In Jesus Christ the apple tree.

For happiness I long have sought
And pleasure dearly I have bought
I missed of all but now I see
'Tis found in Christ the apple tree.

I'm weary with my former toil
Here I will sit and rest a while
Under the shadow I will be
Of Jesus Christ the apple tree.

This fruit does make my soul to thrive
It keeps my dying faith alive
Which makes my soul in haste to be
With Jesus Christ the apple tree.

— from *Divine Hymnes or Spiritual Songs*, compiled by Joshua Smith, New Hampshire, 1784



Reading:

Book of Isaiah

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

— Isaiah 11: 1-2, 6

Carol: There is No Rose

There is no rose of such vertu
As is the rose that bare Jesu.
Alleluia, Alleluia.

For in this rose containèd was
Heaven and earth in litel space,
Res miranda, res miranda. [marvelous thing]

By that rose we may well see
There be one God in persons three,
Pares forma, pares forma. [of equal form]

The aungels sungen the shepherds to:
Gloria in excelsis Deo.
Gaudeamus, gaudeamus. [let us rejoice]

Leave we all this werldly mirth,
And follow we this joyful birth.
Transeamus, transeamus. [let us cross over]
Alleluia, res miranda,
Pares forma, gaudeamus,
Transeamus.

— Anon. 14th century



Reading: Book of Luke

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

— Luke 1: 26-31



Carol: Angelus ad Virginem

Angelus ad virginem
Subintrans in conclave
virginis formidinem
demulcens inquit "Ave."
Ave regina virginum,
Coeli terraeque dominum
Concipies
Et paries Intacta,
Salutem hominum.
Tu porta coeli facta
Medela criminum.

Quomodo conciperem,
quae virum non cognovi?
Qualiter infringerem,
quae firma mente vovi?
Spiritus sancti gratia
Perficiet haec omnia;
Ne timeas,
sed gaudeas, segura,
quod castimonia
Manebit in te pura
Dei potentia.

Ad haec virgo nobilis
respondens inquit ei;
ancilla sum humilis
omnipotentis Dei.
Tibi coelesti nuntio,
Tanta secreti conscio,
Consentiens
et cupiens videre
factum quod audio,
Parata sum parere.
Dei consilio.

The angel, coming secretly
to the Virgin's room,
calming the Virgin's fears,
said, "Hail!
Hail, Queen of Maidens!
The Lord of Heaven and Earth
you shall conceive,
and give birth, still a maiden,
to the Salvation of mankind;
you, made the Gateway of Heaven,
the remedy for sins."

"In what way shall I conceive,
who have not known a man?
How shall I break that which
I vowed with constant mind?"
The grace of the Holy ghost
will do all this;
don't be afraid
but be pleased and safe,
for chastity
will remain in you, pure
by the power of God."

To these words the noble maiden,
replying, said to him,
"I am the humble handmaiden
of the all-powerful God.
By your heavenly announcement
I am made aware of great secrets;
I am in agreement
and I desire to see
done the things of which I hear.
I am ready to give birth
according to God's will."

Angelus disparuit,
et statim puellaris
uterus intumuit
vi partus salutaris
qui circumdatus utero
novum mensium numero;
post exiit et iniit conflictum,
affligens humero;
Crucem quadeit ictum
hosti morti fero.
Eia Mater Domini,
quae pacem reddidisti
angelis et homini,
cum Christum genuisti;
tuum exora filium.
ut se nobis propitium
exhibeat, et deleat peccata;
praestans auxilium
Vita frui beata
Post hoc exsilium.

— Franciscan origin, 13th c.

The angel disappeared
and at once
the womb of the maiden swelled
by virtue of the savior-child.
He, after being in the womb
for nine months,
issued forth and entered the conflict,
taking on his shoulder
the cross, with which he gave a blow
to the deadly enemy.
O Mother of the Lord,
who has given back peace
to the angels and mankind
when you bore Christ,
pray to your Son that he
show himself to be gracious to us,
and that he cancel our sins,
granting refuge,
for the enjoyment of felicity,
after this exile.



Reading: Book of Luke

And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David): to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

— Luke 2: 1-7

Carol: Away in a Manger

Away in a manger, no crib for a bed,
The little Lord Jesus laid down his sweet head;
The stars in the bright sky looked down where he lay,
The little Lord Jesus, asleep on the hay.

The cattle are lowing, the Baby awakes,
But little Lord Jesus, no crying he makes.
I love thee, Lord Jesus! Look down from the sky,
And stay by my side until morning is nigh.

Be near me, Lord Jesus: I ask thee to stay
Close by me for ever, and watch me, I pray;
Bless all the dear children in thy tender care,
And fit us for heaven to live with thee there.

— from *Little Children's Book for Schools and Families* (1885)

Carol: This Day Christ Was Born

This day Christ was born,
This day our Saviour did appear,
This day the Angels sing in earth,
The Archangels are glad,
This day the just rejoice, saying:
Glory be to God on high. Alleluia.

— Antiphon to the Magnificat, sung in vespers on Christmas Day

Reading: Book of Luke

And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

— Luke 2: 8-15

Carol: Hark! The Herald Angels Sing

Hark! The herald angels sing, Glory to the newborn King:
Peace on earth and mercy mild, God and sinners reconciled:
Joyful all ye nations rise, Join the triumph of the skies,
With th' angelic host proclaim, Christ is born in Bethlehem.

Hark! The herald angels sing, Glory to the newborn King,
Christ by highest heaven adored, Christ the everlasting Lord,
Late in time behold him come, Offspring of a virgin's womb:
Veiled in flesh the Godhead see, Hail th' incarnate Deity!

Pleased as man with man to dwell, Jesus, our Emmanuel.
Hark! The herald angels sing, Glory to the newborn King,
Hail the heav'nborn Prince of Peace!
Hail the Sun of Righteousness!

Light and life to all he brings, Risen with healing in his wings;
Mild he lays his glory by, Born that man no more may die,
Born to raise the sons of earth, Born to give them second birth.
Hark! The herald angels sing, Glory to the newborn King.

— Wesley, Whitefield, Madam, et al.

Intermission

Carol: Wassail Carol

Wassail, wassail, wassail sing we, in worship of Christ's nativity.

Now joy be to the Trinity,
Father, Son, and Holy Ghost
That one God is in Trinity,
Father of heaven, of mightes most.

And joy to the Virgin pure
That ever kept her undefiled
Grounded in grace, in heart full sure,
And bare a child as maiden mild.

Bethlehem and the star so shen,
That shone three kinges for to guide,
Bear witness of this maiden clean;
The kinges three offered that tide.

And shepherds heard, as written is,
The joyful song that there was sung:
Gloria in excelsis!
With angel's voice it was out rung.

Now joy be to the blessful child,
And joy be to his mother dear;
Joy we all of that maiden mild,
And joy have they that make good cheer.

Wassail, wassail, wassail sing we, in worship of Christ's nativity.

— anonymous, 16th century

Reading: from “Ceremonies for Christmas”

Come, bring with a noise,
My merry, merry boys,
The Christmas Log to the firing;
While my good Dame, she
Bids ye all be free;
And drink to your heart's desiring.
With the last year's brand
Light the new block, and
For good success in his spending,
On your Psaltries play,
That sweet luck may
Come while the log is a-tinding.
Drink now the strong beer,
Cut the white loaf here,
The while the meat is a-shredding;
For the rare mince-pie
And the plums stand by
To fill the paste that's a-kneading.

— Robert Herrick (1591-1674)



Carol: Good King Wenceslas

Good King Wenceslas looked out, on the Feast of Stephen,
When the snow lay round about, deep and crisp and even;
Brightly shone the moon that night, tho' the frost was cruel,
When a poor man came in sight, gath'ring winter fuel.

“Hither, page, and stand by me, if thou know'st it, telling,
Yonder peasant, who is he? Where and what his dwelling?”
“Sire, he lives a good league hence, underneath the mountain;
Right against the forest fence, by Saint Agnes' fountain. “

“Bring me flesh, and bring me wine, bring me pine logs hither:
Thou and I shall see him dine, when we bear them thither. “
Page and monarch, forth they went, forth they went together;
Through the rude wind’s wild lament and the bitter weather.

“Sire, the night is darker now, and the wind blows stronger;
Fails my heart, I know not how; I can go no longer. “
“Mark my footsteps, good my page. Tread thou in them boldly
Thou shalt find the winter’s rage freeze thy blood less coldly. “

In his master’s steps he trod, where the snow lay dinted;
Heat was in the very sod which the saint had printed.
Therefore, Christian men, be sure, wealth or rank possessing,
Ye who now will bless the poor, shall yourselves find blessing.
— J.M. Neale (1818-1866)

Carol: Joys Seven

The first good joy our Mary had, it was the joy of one;
To see her own Son Jesus when he was first her son.
When he was first her son, good man, and blessed may he be,
Both Father, Son, and Holy Ghost, to all eternity.

The next good joy our Mary had, it was the joy of two;
To see her own son, Jesus to make the lame to go:
To make the lame to go, good man...

The next good joy our Mary had, it was the joy of three;
To see her own son, Jesus to make the blind to see:
To make the blind to see, good man...

The next good joy our Mary had, it was the joy of four;
To see her own son, Jesus Christ to read the Bible o’er:
To read the Bible o’er, good man...

The next good joy our Mary had, it was the joy of five;
To see her own son, Jesus to bring the dead alive:
To bring the dead alive, good man...

The next good joy our Mary had, it was the joy of six;
To see her own son, Jesus Christ, to wear the crucifix:
To wear the crucifix, good man...

The next good joy our Mary had, it was the joy of seven;
To see her own son, Jesus Christ, to wear the crown of heaven:
To wear the crown of Heaven good man, and blessed may he be,
Both Father, Son, and Holy Ghost, to all eternity.

— from *Christmas Carols Ancient and Modern*, William Sandys, 1833

Carol: No Small Wonder

Small wonder the star, small wonder the light,
the angels in chorus, the shepherds in fright;
but stable and manger for God - no small wonder!

Small wonder the kings, small wonder they bore
the gold and the incense, the myrrh to adore;
but God gives his life on a cross - no small wonder!

Small wonder the love, small wonder the grace,
the power, the glory, the light of his face;
but all to redeem my poor heart - no small wonder!

— Paul Edwards (b. 1955)

Carol: A Patri Unigenitus

A patre Unigenitus, [the only-begotten of the Father]
Is through a maiden come to us:
Sing we of Him and say 'Welcome'
Veni redemptor gentium. [Come, redeemer of the nations.]

Agnoscat omne speculum. [Let every age perceive]
A bright star made three kings to come,
Him for to seek with their presents,
Verbum supernum prodiens. [The high word forthcoming.]

A solis ortus cardine, [From the rising of the sun]
So mighty a Lord is none as He;
And to our kind He hath Him knit,
Adam parens quod pollut. [which our father, Adam, hath defiled]

Make we joy now in this Fest,
In quo Christus natus est. [in which Christ is born]

Maria ventre concepit, [Mary conceived in her womb]
The Holy Ghost was aye her with,
Of her in Bethlem born He is,
Consors pateri luminis. [Sharing in the light of his father]

Make we joy now in this Fest,
In quo Christus natus est.

O lux beata Trinitas, [O light of the holy Trinity]
He lay between an ox and ass,
Beside His mother maiden free,
Gloria tibi Domine. [Glory to you, Lord]

— anon. 15th c., adapt. and trans. by H. Keyte and A. Parrott

Reading: from “Christmas in Maine”

If you want to have a Christmas like the one we had on Paradise Farm when I was a boy, you will have to hunt up a salt-water farm on the Maine coast, with bays on both sides of it, and a road that goes around all sorts of bays, up over Misery Hill and down, and through the fir trees so close together that they brush you and your horse on both cheeks. That is the only kind of place a Christmas like that grows.

You must have a clear December night, with blue Maine stars snapping like sapphires with the cold, and the big moon flooding full over Misery, and lighting up the snowy spruce boughs like crushed diamonds. You ought to be wrapped in a buffalo robe to your nose, and be sitting in a family pung, and have your breath trailing along with you as you slide over the dry, whistling snow.

You will have to sing the songs we sang, “God Rest You Merry, Gentlemen” and “Joy to the World,” and you will be able to see your songs around you in the air like blue smoke. That’s the only way to come to a Paradise Christmas.

And you really should cross over at least one broad bay on the ice, and feel the tide rifts bounce you as the runners slide over them. And if the whole bay booms out, every now and then, and the sound echoes around the wooded islands for miles, you will be having the sort of ride we love to take from town, the night before Christmas.

— Robert Peter Tristram Coffin (1892-1955)

Carol: In Dulci Jubilo

In dulci jubilo Let us our homage show;
Our heart’s joy reclineth in praesepio
And like a bright star shineth, Matris in gremio.
Alpha es et O, Alpha es et O.

O Jesu parvule! I yearn for thee alway!
Hear me, I beseech thee, O puer optime!
My prayer let it reach thee,/ O Princeps gloriae!
Trahe me post te! Trahe me post te!

O Patris caritas, O Nati lenitas!
Deeply were we stained Per nostra crimina;
But thou hast for us gained Coelorum gaudia.
O that we were there! O that we were there!

Ubi sunt gaudia, if that they be not there?
There are angels singing - Nova cantica,
And there the bells are ringing In Regis curia:
O that we were there, O that we were there.

— English text translated from German by R.L. Pearsall

Carol: O Come All Ye Faithful

O come, all ye faithful, joyful and triumphant,
O come ye, O come ye, to Bethlehem;
Come and behold him, born the King of Angels:
Refrain: O come, let us adore him, Christ the Lord!
God of God, Light of Light,
Lo, he abhors not the Virgin's womb;
Very God, begotten not created: [Refrain]
Sing, Choirs of Angels, sing in exultation,
Sing all ye citizens of heaven above;
Glory to God, in the highest. [Refrain]
Yea, Lord, we greet thee, born this happy morning,
Jesus, to thee be glory given.
Word of the Father, now in flesh appearing:
O come, let us adore him, Christ the Lord!
— English Traditional, 18th century

Reading: from Hamlet, Act I, Scene 1

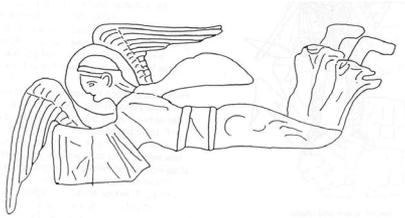
I have heard
The cock, that is the trumpet to the morn,
Doth with his lofty and shrill-sounding throat
Awake the god of day, and at his warning,
Whether in sea or fire, in earth or air,
Th'extravagant and erring spirit hies to his confine.
And some do say
That ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
This bird of dawning singeth all night long,
And then, they say, no spirit dare stir abroad.
The nights are wholesome then -
No planets strike, no fairy takes,
Nor witch hath power to charm,
So hallowed and so gracious is that time.
— William Shakespeare (1564-1616)

Carol: Silent Night

Silent night, holy night,
All is calm, all is bright.
Round yon virgin, mother and child,
Holy infant so tender and mild,
Sleep in heavenly peace.
Silent night, holy night,
Shepherds quake at the sight,
Glories stream from heaven afar,
Heavenly hosts sing Alleluia,
Christ the Saviour is born!

Silent night, holy night,
Son of God, love's pure light,
Radiant beams from thy holy face,
With the dawn of redeeming grace,
Jesus, Lord at thy birth.

— Franz Grüber (1787-1863)



St. Cecilia Chamber Choir

Director

Linda Blanchard

Accompanist

Sean Fleming

Sopranos

Cally Aldrich
Janet Carroll
Ann Creamer
Jackie Merritt
Ruth Monsell
Anna Shaw
Pam Van Siclen

Altos

Mary Benner
Sidney Harvey
Maggie Kelsey
Nadine Raley
Susan Russell
Georgi Thompson
Nan White

Tenors

Laurie Asche
Richard Bates
John Cleary
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Basses

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Founding Director Linda Blanchard also directs the Sheepscot Valley Chorus, is Director of Choirs at St. Andrew's Church, Newcastle, and



prepares the chorus for the Conductors Retreat at Medomak. She has directed the Bowdoin College Chamber Choir, University of Michigan Residential College Choirs and Orpheus Singers, worked in Maine and Michigan as a church organist and choir director, taught junior high and high school chorus in Maine, taught voice at Bowdoin College, and worked extensively as a musical theater director. Ms. Blanchard earned her MA in Conducting from University of Michigan School of Music, Ann Arbor, and her BA in

Music from Bowdoin College. She is recipient of the Susan Winchell Burnett Music Prize, the Abraham Goldberg Prize for Directing, and the St. Botolph Club Foundation Emerging Artist Grant. She studied orchestral conducting with Gustav Meier and Zae Munn, and choral conducting with Theodore Morrison, Jerry Blackstone, and Robert Greenlee.

Organist Sean Fleming performs regularly with the Bowdoin Chorus, Coastal Chorale, Down East Singers, Lincoln Academy Lincolnaires, Lincoln



Festival Chorus, Maine Friends of Music, Maine Pro Musica, Midcoast Community Chorus, St. Cecilia Chamber Choir, Sheepscot Valley Chorus, and Tapestry Singers. He also regularly accompanies many high school and junior high festivals. He has worked with Ann Arbor Camerata, Bowdoin Chamber Choir, Bowdoin Summer Music

Festival Chorus, Colby College Chorale, Oratorio Chorale, Renaissance Voices, University of Michigan Gilbert and Sullivan Society, University of Southern Maine Chorale, University of Southern Maine Chamber Singers, and Vox Nova Chamber Choir. Sean has directed or accompanied over sixty-five musical theater productions nationwide. Most recently he was the music director for “Sunday in the Park with George” with Heartwood Regional Theater Company, and “Little Shop of Horrors” at The Waldo Theater. An organ recitalist who has performed throughout the United States, Sean studied organ and piano with Ray Cornils, John Doney, Michael Lindsey, and Gerald McGee. For the past sixteen years he has served as organist at St. Andrew’s Episcopal Church in Newcastle. He was the recipient of a 2009 St. Botolph Club Foundation grant award for achievements in music.



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The Mission of the St. Cecilia Chamber Choir is:

To present outstanding performances of the very **best choral repertoire**;
To provide challenging musical **opportunities for gifted local youth**;
To support our community with **outreach programs**; and
To **support Maine composers** through the commissioning of new music.

Since the Choir's inception, **eighteen gifted young students** have sung with us, many continuing to study music in college and beyond. In recent years the Choir has twice provided scholarship grants to young members of the Choir going on to college.

Community outreach concerts have benefited the Damariscotta Baptist Church Steeple Fund, the Great Salt Bay School lunch program, Skidompha Library, Round Top Center for the Arts, the Kennedy Leadership Center at Kieve, the historic Old German Church in Waldoboro, the historic St. John's Church in Dresden, and the Waldo Theater.

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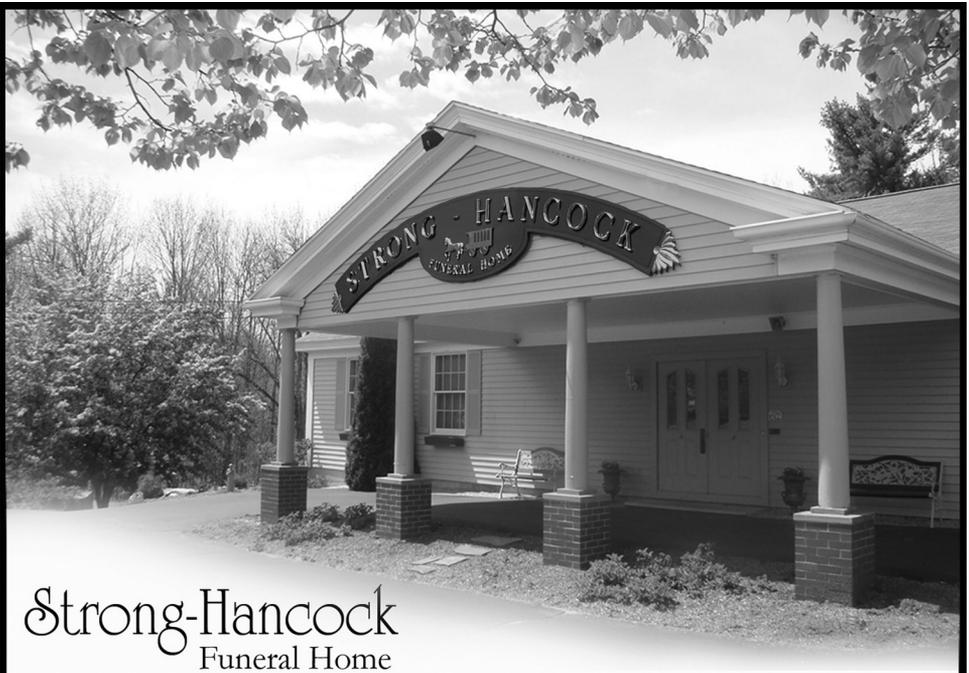
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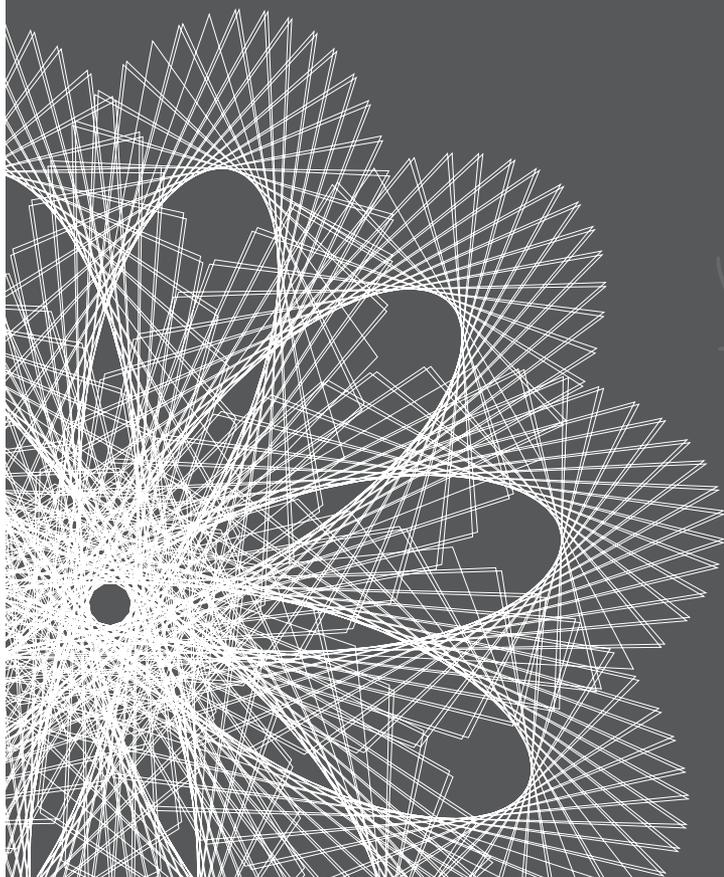
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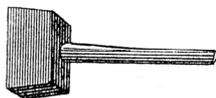
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